

6-18-1956

Evangelical Visitor - June 18, 1956 Vol. LXIX. No. 13

J.N. Hostetter

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Recommended Citation

Hostetter, J.N., "Evangelical Visitor - June 18, 1956 Vol. LXIX. No. 13" (1956). *Evangelical Visitor* (1887-1999). 1722.

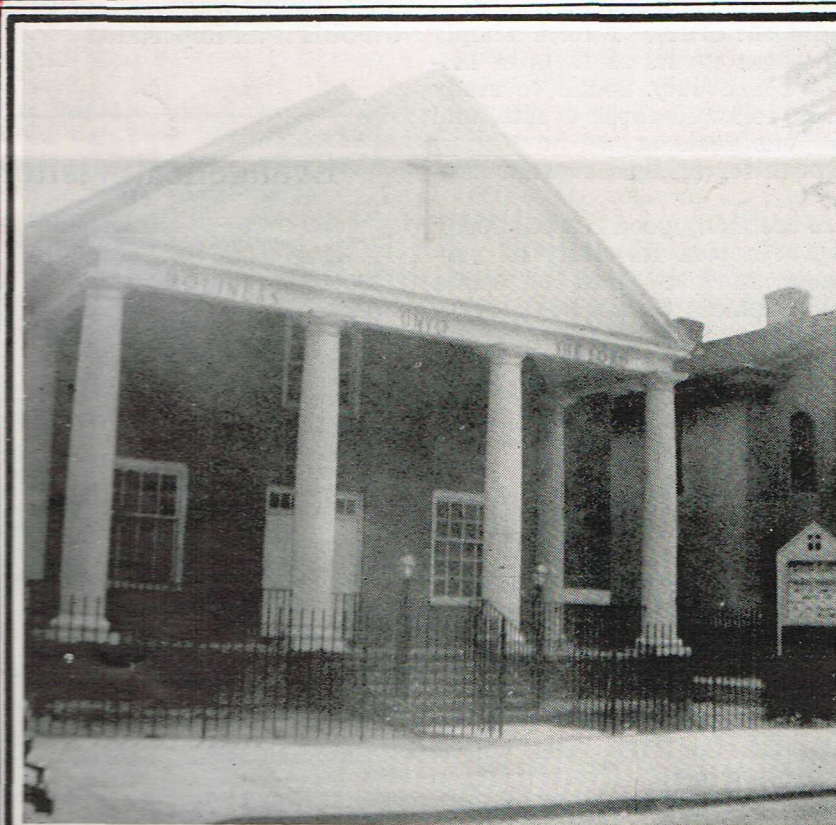
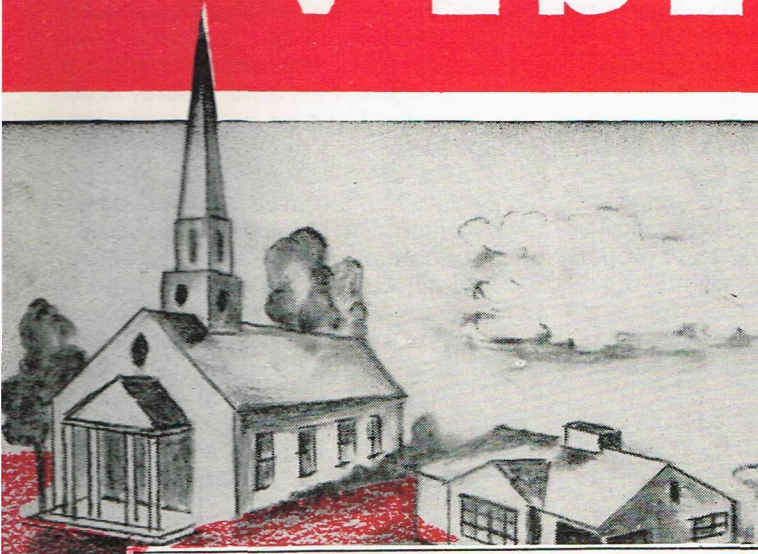
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Evangelical Visitor

June 18, 1956
Vol. LXIX No. 13



The new Brethren in Christ Church in Philadelphia, Pennsylvania, which was dedicated to the glory of God on May 13, 1956. Rev. William Rosenberry is the pastor.

VOICE OF THE BRETHREN IN CHRIST CHURCH

One Cause!

GENERAL Conference is here again. Boards, Committees and Commissions have pursued their work and are here to report, plan and make recommendations to carry the work still further. Certain areas of the church are here with items of business that relate themselves to the general church program.

Why all of this, and for what reason are we here?

For a membership no larger than ours we have a lot of machinery in motion. A quick survey would have difficulty to decide just what should be abolished. To operate missions at home and abroad, a high school and two colleges, old people's home and two orphanages—these together with the local congregational unit require at least some planning and forethought. All of these diversities of operation must have one thing in common—that is, to practice, teach, preach and promote the Gospel of the Lord Jesus Christ.

If this ministry is central in our interest and desires then we need have no fears as to the outcome of deliberations and the kind of resolutions that will finally be adopted at this General Conference.

Assuming that the church started in 1785, we find ourselves in the 171st year of our church life. Like similar Protestant groups we have had our periods of crisis and on two different occasions the church was not able to come through the difficult period as a unit. One hundred years later it appears to our generation that neither issue was momentous enough to result in division.

Your editor does not refer to these incidents in our history for critical purposes. Neither does he do so for the purpose of stalking the skeletons of the past as a delightful experience. History is one means by which God expects us to learn valuable lessons.

Encroaching worldliness is a militant foe of spirituality in the church. Christians are told to "Love not the world neither the things that are in the world." "If any man love the world the love of the Father is not in him."

Probably these two words, "worldliness" and "spirituality," are more widely used in our circles than any other definitive terms. It is somewhat of a tragedy that the ease with which the terms are used is based more on sentiment and an emotional attitude than it is on a careful scriptural analysis of either term.

"Worldliness," as it was called, was responsible for the group seceding in 1843. In referring to this incident Dr. A. W. Climenhaga uses this sentence in his book, "Slight changes were taking place in dress, means of conveyance, and in home comforts."

There were twenty-seven brethren who signed a note of warning to Matthias Brinser, dated May 16, 1853. Over the signatures was this statement with some other detail: "We the undersigned brethren have held a council concerning the contemplation of building a meeting house in your neighborhood and have unanimously concluded to ask of you that you shall not build it, as such a building, we believe, would become an open door to a great evil and would make heavy hearts for many brethren..." This incident led to the expelling of Matthias Brinser and all his followers.

No doubt exists whatever that both of these incidents had their repercussions and after-effects on the entire church. Let me hasten to say, let no one conclude that the writer feels that a similar crisis is upon us at this General Conference. I have simply covered these events as facts of history. We are duty bound to study what has followed these events, and whether the facts as we now know them speak for or against what happened.

There are many good reasons today to support a plea for unity of purpose, unity of love—most of all, a unity that places Christ in the very center of all our efforts.

We have fifty workers in Africa with thousands of members and adherents who think in terms of the home church as the base of operations.

Fifteen and more workers in India must be supported if they are to continue witnessing, teaching and preaching to these benighted hearts.

New and more recent posts have been established in Japan and Cuba. The Wolgemuths, the Willms, the Books and the Wingerts are praying to God for a strong church at home and a General Conference that will be in the will of God. Every mission station in America, each of our colleges, all of our benevolent institutions, our publishing house and Christian bookstores are each in themselves a testimony of united accomplishment and call for a strong united church to use them for the Glory of God.

Supporting this apex of our church life are the congregations of the Brethren in Christ Church. This su-

perstructure must have a strong base and foundation beneath it. Satan knows if he can destroy the base the ultimate will happen with the superstructure. Hence, he has launched a frontal attack on this phase of church life.

Apathy is evident; worldliness in many forms is encroaching; intolerance is manifest; critical censorious spirits are abounding; legalistic patterns are stubborn and unyielding while so-called spiritual liberty and freedom tend to be an accommodation to the flesh.

Critical days are upon us. These are days when we need to decide why we are doing as we are. As a leader or a layman am I devoted to the cause of Christ? Am I a better church politician than I am a Christian statesman? Am I a better mixer with the world than I am a "salt to the earth" or a "light to the world"? Am I "zealously religious" but persistently intolerant? Do I have the spirit of the Christ whom I profess to represent on the earth?

What happens to any of us is unimportant; what happens to the CAUSE is all important!

—J.N.H.

Evangelical Visitor

Official Organ of the Brethren in Christ Church, published bi-weekly by the E. V. Publishing House, Nappanee, Indiana.

PURPOSE: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

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Brethren in Christ Publication Board, Inc., H. G. Brubaker, Dale M. Dohner, John E. Zercher, Harold Nigh, Joseph R. Aiken, Albert E. Cober, J. W. Bert

SUBSCRIPTIONS: \$2.50 per year payable in advance, \$1.25 for six months, sample copies free.

New Subscriptions \$2.00 per year; Gift Subscriptions \$2.00 per year.

When subscriptions are sent in clubs of ten or more, at the regular rate, one yearly subscription is given free.

Canadian Subscriptions: no additional. Send all subscriptions to: **Evangelical Visitor, E. V. Publishing House, Nappanee, Ind.**

THE MAILING LABEL INDICATES EXPIRATION DATE: All subscriptions three months in arrears will be discontinued.

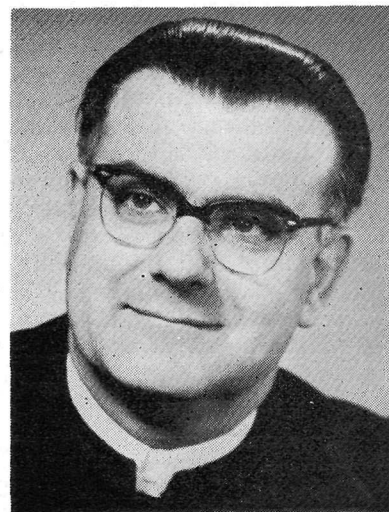
CHANGE OF ADDRESS: Be sure to give both the old and new addresses.

Accepted for mailing at special rate of postage in Sec. 1103, Act of October 3, 1917.

Entered as second-class matter, at the post office at Nappanee, Indiana, under Act of March 3, 1879.

Text: "Men that had understanding of the times to know what Israel ought do."
I Chron. 12:32.

Scripture lesson: I Chron. Chapters 11 and 12.



Alvin C. Burkholder

Conference Sermon 1956

"Our Church in Today's World"

TODAY WE find ourselves past mid-way through the twentieth century. Sinister forces are at work on every hand. The parade of false religions is on the increase. Nationalism has world powers in its grip. Communism, the devil's powerful weapon, has conquered country after country resulting in closing doors and presenting barriers to the spread of the gospel. In some parts of the world it threatens to wipe out Christianity.

Since that fateful day in 1945 when the first atomic bomb was released on Hiroshima, the world has not been the same. Fear has gripped many peoples of the world. Physicist Harold Urey, one of the inventors of nuclear fission, wrote an article in a popular magazine entitled, "I am a Frightened Man." Atomic energy holds the human family at its mercy. World powers are weighing the possibilities of race and world destruction.

These are days of severe tension, and the professing Church is rapidly becoming apostate. Coldness and lukewarmness, the characteristics of the Laodicean Church, are manifest on every hand. Many are turning from the "faith once delivered unto the Saints," unto a watered-down gospel with no sin and no Saviour, depending upon their own human wisdom to work out their salvation.

If ever the world is in a crisis it is now. While it has always been true that each succeeding age seems to be the most crucial and climactic of all, yet every thinking person knows that this generation is faced with momentous issues and some of the most con-

clusive decisions will need to be made. This view is held not only by clergymen but also by the world's statesmen and scientists.

We are gathered here today on the opening of the 86th Annual Conference of the Brethren in Christ Church, conscious of the fact that as a brotherhood we are faced with vital issues and decisions which will not necessarily answer the problems of world powers, but which will certainly answer the eternal destiny of countless souls for whom we as a people will be held responsible before God. In light of this truth we feel that the words of our text are meaningful for this Conference: "Men who have an understanding of the times, to know what Israel ought to do." Today we need to know the times for it is our responsibility to serve our day. The secret of triumph is to understand the times in which we live and present a solution for the problems of our day. This cannot be done in our own strength or wisdom; but today we humbly petition God to come upon this Conference with His gracious presence and direct us according to His will.

Some people live in the past; others like to project themselves into the future; but let us all be conscious of the fact that we are living today. Today's world is a reality and we must face facts as they are or we will fail. Without question God has called our beloved church to serve this generation. For the past number of years we have been examining our tenets and practices. We have been sincerely endeavoring to prepare ourselves to

enlarge our borders and to fulfill our mission at home and abroad in a more effective way. As we again go forward under the guidance of the Holy Spirit and under the directives of General Conference an "understanding of the times" is mandatory.

These are great days—days of inventions producing modern transportation and communication that make our world a small place in which to live. These modern inventions when used rightly can become effective instruments in helping us to meet the challenge of today's world with the Gospel. These are days that require action, for time is passing rapidly. With clear understanding may we mobilize all our forces, personnel, time, money, and, above all, our spiritual resources in order to tear down the stronghold of Satan and advance the Kingdom of God.

May we notice the setting for our text. The 11th and 12 chapters of I Chronicles are to the Old Testament what the 11th chapter of Hebrews is to the New Testament. In the 11th chapter we have recounted the faithful feats of aggressive service to King David. The 12th chapter gives the picture of the men who were called to Hebron to aid in the King's coronation.

These men were distinguished for various reasons. In the second verse of chapter 12 we are told that they were armed with bows and could use both the right hand and the left hand in hurling stones and shooting arrows from the bow. In comparison with them, some of us hardly know we have a left hand. Some of us use

only one hand; but God wants us to fight with both hands. In the 38th verse we read concerning these men as a company: "And these men of war, that could keep rank, came with a perfect heart to Hebron, to make David King over all Israel: and all the rest also of Israel were of one heart to make David King." They were men who could keep rank, or keep in step with other men. What is more fascinating than to see an army of men marching in step. We see the example of co-ordination and the display of oneness. Individuality is lost. This keeping in step is needed in the church today.

Then we are told that they were men of perfect heart—that is, they were not double-hearted. Divided forces can never win a battle. The great conditioner for the outpouring of Pentecost was, "They were all with one accord in one place." The Apostle Paul demonstrated the "perfect heart" experience when he said, "This one thing I do." These days call for united action on the part of our entire brotherhood. Leadership that produces aggressive legislation points the way and our objectives can only be reached as we keep in step with perfect hearts.

How often reading through church history we are made conscious of divisions among God's people. This is not God's will for His people. Surely we of this supposedly enlightened age should benefit by past experiences and avoid the destruction that comes from failing to be united.

Then we are told that these men had an understanding of the times. Some say the men of Issachar were astrologers, that they read the stars and, therefore, knew how to act; others said that they were politicians. It is useless to speculate about them, but it is important that men know the times in which they live. Part of this understanding includes the ability of men to adapt themselves to new conditions. Jesus taught that to put new cloth on an old garment or new wine in an old bottle is a great mistake. Men do not demonstrate this understanding when they endeavor either to promote change or try to make old methods meet new emergencies. Conservatism is unwarranted when it does not suit the days in which we live, nor do we desire liberalism that promotes radicalism and the departure from Biblical standards of truth.

Today is our day and God is granting us the glorious privilege of serving our generation just as the armies of David served theirs. To do so effectively we must keep rank and

march; in order not to create confusion, we must be united and work together with a perfect heart. With an understanding of the times and with leadership of the Holy Ghost, we can go forth as conquerors and victory is assured.

Today all of our brotherhood throughout the world are expecting, praying and believing that the reports coming to them from this Conference will reveal the unanimity that alone comes when decisions are reached that "seemeth good to the Holy Ghost and to us."

These days then call for a spiritually equipped church, a church that has been mobilized in order to penetrate society with a soul-saving gospel. We as the Brethren in Christ are commissioned to "go . . . into all the world." The burden of our hearts and passionate cry of our leadership is that we as a church might be equipped to win, not only our own boys and girls, but that we might win the men and women for whom we are responsible in every area where our church is located, and then push forward in the opening of new work. To do this we must give concrete expression of vital, transformed lives, demonstrating a quality of Christianity that is attractive and inviting.

The attractiveness of the local church life is a decisive factor in this aggressive outreach. New people coming into our fellowship have a right to find members experiencing what they preach, teach, and profess to possess. Too often we have to make excuses for our jealousies, unkind words, sectional interest, and carnal propensity. The new converts or those who come into our church through curiosity or need are often driven away or strangled in their spiritual babyhood by the sad realization that the Gospel we preach in theory is not so practiced in our human relationships.

We need to manifest the Christian graces so that those to whom we bring the gospel may find us practicing these spiritual precepts. We shall have to demonstrate to the people coming into our services that we possess a vital personal relationship with our Lord and Saviour; that we have an understanding of the times and are well informed in the major issues confronting the people of today. We need to be so settled in our objectives that we demonstrate the positive approach of having the answer to the needs of the human family today.

We well recall one of our experiences in evangelism, when God gave a gracious revival and scores were

brought to the Lord. At the close of the meetings the pastor said to us, "What are we going to do with these people?" May we seriously ask, "If a revival broke out in my church resulting in the conversion of people in the community, would I as a pastor or I as a layman know what to do with them?" Do we as pastors plan and have the work of the church so organized for the care of converts that we would readily take them in if the Scriptures should be fulfilled, "And the Lord added daily to the church such as should be saved"?

Today's world has no place for religious or racial intolerance. How much more should the church radiate the love of God that is shed abroad in our hearts to a weary world that is dying for a little bit of love. The nation has declared her position in relation to segregation; how much should we as Christians demonstrate our love for all people. Likewise, in the church we will need to recognize that there may be sincere difference among us. But may we never fail to manifest genuine Christian love. Remembering the words of I Cor. 13: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal . . . charity suffereth long, and is kind . . . beareth all things, believeth all things, hopeth all things, endureth all things, Charity never faileth."

Today the American people are flocking to church in unprecedented throngs. As to whether this resurgence is brought about by a genuine conviction of the need for God or is only a passing fad brought on by fear and selfishness in this atomic age remains to be seen. This one thing we do know: that more people are now coming to our own Brethren in Christ churches than formerly and that the atmosphere created in our fellowship will either drive these people away or be conducive to their being won for Christ and the Church.

It is not primarily great preaching, outstanding organization, or adequate physical plant which will attract and hold men and women; it is the spiritual atmosphere which manifests the presence of God that will cause response to the claims of the gospel. Therefore, we plead for our fellowship that they live a vital, spiritual life and present a united witness which will be effective in winning the lost.

Knowing the times demands a mobilized church with united consciousness of our task on the part of both leaders and laity. Our composite objectives must be ever before us. Too

often our diversity of interpretation has caused us to miss our objectives. What is the purpose of church leaders traveling here and there, giving time and energy to almost endless hours of committee meetings, preparing reports and recommendations for Conference, unless the constituency unitedly follows with an overwhelming consciousness her mission to the world today.

This accomplishment of our objectives calls us to have confidence in the leadership God has given to our church. In today's world with its spirit of lawlessness, discipline is old-fashioned. The same spirit has pervaded the church until many do that which "seemeth right in their own eyes" and fail to recognize that we are the body of Christ and should function harmoniously. We have an obligation to our godly leadership and to the corporate body of the church if we are to fulfill our task.

We are not called to maintain the status quo, or just provide a fellowship for "rest home" Christians. Nor are we commissioned to perpetuate non-Biblical details of the Christian life. Our obligation is to serve and effectively present a soul-saving gospel to a lost world.

During the war periods it became necessary to co-ordinate land, sea and air forces. Why? In order to assure unity in attack. Today the church needs a co-ordination of all her forces in order to concentrate all her efforts on the focal point of attack. Recognizing the times in which we are living, certain strong Biblical truths and principles need to be declared in order to re-emphasize our objectives.

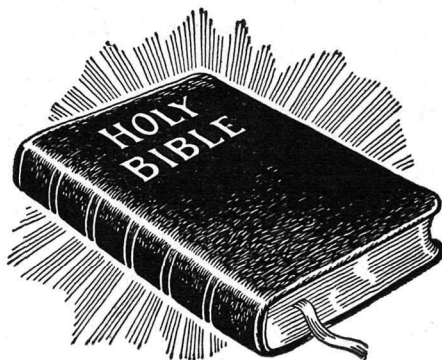
THE HOLY SCRIPTURES

There are some basic causes for our moral and spiritual breakdown. Back of this breakdown is the repudiation of God's Holy Word. There was a day when liberal theology was not found in our camp, but living in today's world with the broadening outreach of our church in many directions, we need to reaffirm our position on the Holy Scriptures. When a liberal theologian like Nels F. S. Ferre declares, "The use of the Bible as final authority for Christian truth is idolatry," we need to be on our guard. Teaching of this nature has played havoc in Protestantism and even in our own brotherhood until there are those who have surrendered their personal belief in the infallibility of the Scriptures in favor of relativism. Revelation has given way to a pragmatic method of reasoning. With one heart and one soul may we declare that we are united in upholding the plenary, verbal, inspiration of the

Bible, full, complete, entire and extending to every part. We base this on II Timothy 3:16; "All Scripture is given by inspiration of God . . ."

SIN

These days call for strong declaration regarding sin; for when we are lax and compromise on this basic doctrine, our view of the redemptive work of Christ will be nullified.



The Bible plainly declares that unrighteousness is sin; that unbelief is sin; and that the transgression of the law is sin. The factual statement, "The soul that sinneth it shall die" must be literally believed and forcefully proclaimed by the church.

Today we find the statement of W. P. Kay true: "The clear-cut distinction between right and wrong with so many of our generation has become blurred. Black and white have blended into a dull gray. As expressed by someone, we are at one of those cynical junctures of history where men have discovered the almost rightness of a great deal of wrong, and the almost wrongness of a great deal that is right." The Scripture speaks of these who "measuring themselves by themselves and comparing themselves among themselves are not wise." Isaiah states, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; and put bitter for sweet, and sweet for bitter."

The present day watered-down approach to the sin question has rendered the church lifeless; and while we may be conscious that our house is burning, we cannot cry "fire" lest we disturb the adherent to modern Churchianity. St. Paul's description of sin in the first chapter of Romans is most realistic if taken in light of today's world. We need to cry out against sin, and warn: "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." We must recapture the urgency of defining sin and proclaiming God's punishment for it which is hell fire and a Godless eternity.

SALVATION

These times demand that a clear note be sounded in relation to salvation provided through Christ Jesus. Salvation is for the sinner. Salvation saves from sin. Salvation delivers from the power of sin. Salvation prepares us to live godly lives in this world and provides eternal life. All this was provided by the sacrificial atonement of the Son of God on Calvary.

The attack of liberal theology upon the miraculous transforming power of the Gospel starts with the questioning the virgin birth. The liberals reject the truth of the virgin birth as false or not relevant today. The naturalistic position of modern thought gives little or no place to the supernatural. In the book "The Case Against Modernism" by Dr. Tulga, the author quotes Dr. Fosdick, the acknowledged spokesman for liberalism. "Of course I do not believe the virgin birth . . . I do not know any intelligent Christian minister who does." The moment we question the supernatural power of God and endeavor to place salvation on the plane of natural reason and law we destroy the heart of the Gospel.

The miracle of the transformed life, which denotes repentance of and forgiveness of sin, is the basis of our personal experience with Christ. The experience of the new birth must be upheld and proclaimed as the answer to man's sinfulness and the heart cry of every natural man. "For all have sinned and come short of the glory of God."

The personal experience of the new birth is not the end of the supernatural work of grace in our hearts; it is but the beginning of the new life in Christ Jesus. Further cleansing is God's will for He desires to enable us to live holy lives. To this end He empowers every believer with the Holy Spirit to make him a clean vessel, sanctified and ready for the Master's use.

This experience is essential for complete spiritual victory. Some people believe that holiness or the sanctified life belongs to another age or was good only for our fathers. The result is that the church has found herself void of power, her members living defeated lives and definitely lacking the manifestations that come as the result of the outpouring of the Holy Spirit. Today we declare our faith in the supernatural power of God to cleanse the carnal heart and fill it with the blessed Holy Ghost. This experience is the answer to the powerless Christian and the powerless church. We lament present-day

conditions of the church and we can spend endless hours diagnosing her ills; but one thing is certain: when she gets back to preaching, practicing and enjoying full salvation as exemplified in the New Testament church the Brethren in Christ Church will prove an effective witness in today's world.

CHRISTIAN LIFE

Today we find that nearly two-thirds of our nation's population are professed followers of Christ. Yet Christianity is making very little impact upon national life. Today unprecedented throngs of Americans are flocking to church. Religion has become a "best seller" and popular reading in leading magazines and newspapers. In spite of all indications toward an awakening to the claims of the Bible, morality is on the decline, delinquency is increasing, crime and lawlessness are stalking our land. Something is wrong when we profess to possess a salvation that transforms lives but fails in fruitage.

Without question these conditions exist because we do not practice the separated life that is part and parcel of the Christian living. "Come ye out from among them" is still necessary if the church is to fulfill her mission. The only church that can meet the need of the world is the church that is different from the world. By the ordinance of baptism we testify of a new life. By the observance of the Communion we testify that we are followers of Jesus, and in fellowship with Him. These public declarations must be exemplified in our daily lives. These emphases have been a part of our rich heritage. Our fathers preached and practiced not only the inner experience of salvation but the outworking of an experience that touched the external so that the world could see in practice the teaching of God's Word regarding modesty, simplicity and non-conformity.

The psychology of many today is that if we would soften the message and lower our standard we could appeal to vast numbers of people. Our calling today is to preach the Word, not to appeal to the masses. If we are faithful to the proclamation of the gospel, the Lord will give the increase. One thing is certain: Whenever any church compromises with the world-spirit, it will become absorbed by the world. Likewise individual members who do not live the separated life soon find themselves absorbed by the world and the result is powerless lives. The church will never win the world by compromise. The church will only have an appeal when she demonstrates that there is a

difference between the followers of Christ and the followers of the world.

The early Christian church did not compromise their faith and convictions to their world; if they had, they would have gone down with their civilization. By remaining separated from their world, the cause of Christ survived triumphantly. Jesus came into the world to provide salvation. He came to bring a new life—not a set of rules of conduct. His method was to transform man, make him a new creature, remake his whole outlook on life so that he will then live the separated life, empowered by the Holy Spirit.

Thus in the lives of God's children is found the fulfillment of principles laid down in the Word of God.

"Love not the world neither the things that are in the world."

"Whosoever shall smite thee on the right cheek, turn to him the other also."

"Love your enemies, pray for them that despitefully use you."

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven."

The very uniqueness of these Scriptures and scores of others sets the Christian apart from the world.

One phase of the practical outworking of the separated life calls for the reaffirmation of our peace testimony and our position in relation to war. We would at this time express appreciation for our young men who have exemplified this phase of the separated life.

Another characteristic of the separated life that needs to be practiced to a fuller degree is that of faithful stewardship of our material possessions. Our emphasis on earthly prosperity speaks louder than we realize when we place business success before depth of spiritual experience. Our testimony for the separated life is meaningless when we allow worldliness in the forms of materialism and covetousness to dominate our lives and sap our spiritual vitality.

May our beloved church dedicate herself to proclaim the fully separated life—a life that is total, within and without. For our church to meet today's world we must be separated from the world in heart, in life, in motive, in direction, in attitudes and in practice. We are calling for a spiritual Christian life that is a deep, sincere, positive and aggressively dynamic force for Christ and the church.

THE FUTURE

Without question these are trying

and troublesome days. It would be easy to become pessimistic; but I am an optimist. God's Word shall not return unto Him void. Our church under the blessing of God and the leadership of our sainted fathers successfully weathered many a turbulent storm. Today we are called upon to deliberate questions and find answers to problems that call for an understanding of the times. This Conference can and will demonstrate to the world that we are Brethren in Christ and that in adopting the legislation before us we will serve this day effectively under the blessing of God.

May I close with the thought that there are three aspects to our faith: Orthodoxy, Piety, Power. Orthodoxy is what we believe; Piety is the demonstration of righteousness by conduct in which worldliness and sin are avoided; Power is the living of the spirit-filled life in a sinful world. May I liken Orthodoxy and Piety to the banks of a river, and Power to the water that flows within the banks. It is possible to over-maintain the banks and spend so much time on them, patching and repairing, that we do not have any water in the river. Orthodoxy and Piety are a must; for having only a form of Godliness without power is like our Southern California rivers—banks and river beds, but no water. We are living in a day when, as a church, we need a Pentecost of Power that shall flow within the banks that have been so arduously maintained until out of our church will flow life-giving water to quench the thirst of a multitude of longing souls.

It is not possible to include in this message all the vital factors that make the church a power house for reaching today's world. We are deeply conscious of the world with its appalling human and spiritual need! If the Brethren in Christ is to fulfill her mission, our evangelists and pastors cannot hope to meet this situation alone. We need wise, loving, spirit-filled church members who accept their share of the responsibility for an aggressive, outreaching program for Christ and the Church.

Our prayer then at this moment is: God, help us as the Brethren in Christ assembled in this Conference to have an understanding of the times, and may the Great Commission become our major objective. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you and, lo, I am with you alway, even unto the end of the world. Amen."

Russian Baptist Delegation

Meets with M.C.C. Group

FIVE RUSSIAN Baptists on a 30-day tour of the United States met with a representative group of the constituency, comprising M.C.C. at Mennonite Biblical Seminary in Chicago, May 28 and 29.

On May 28 they addressed about 225 persons from various constituent conferences and churches. In a query period they very graciously answered questions from the audience. The meeting had a genuine atmosphere of informal Christian fellowship.

A smaller group of 35 had a dinner with the Russian churchmen on May 28 and continued on May 29 in a most informing discussion of religious conditions in Russia and America.

The Russian delegation consists of four officers of the All-Union Council of Evangelical Christian Baptists and a young lady, the secretary of the Council President. They are the guests in America of the four major Baptist groups in the United States—the Southern Baptist Convention, the American Baptist Convention, the National Baptist Convention, U.S.A., and the National Baptist Convention of America—which kindly arranged with the Mennonite Central Committee for this meeting in Chicago. It is the first church delegation from Russia to visit the United States since the Russian Revolution in 1917.

These visitors represent 520,000 Baptists in 5,400 Baptist churches in Russia. Their Union is a merger of Baptist groups in northern Russia of English origin and other Baptists in southern Russia of German origin. Persecution and difficulties have contributed to a sense of unity among all evangelicals in Russia. Both Pentecostals and Mennonites are cooperating with Baptists. In fact, the visitors spoke of Mennonites as evangelical pioneers, the first sowers of the truth of the Gospel in their land. Mennonites have had a great influence on the evangelical movement, and their preachers today are helping the Baptists in the evangelization of the many who are only nominally Christian. Where there are no Baptist churches, the Mennonites worship in their homes. Every religious organization must be registered, and the Mennonites, according to the visi-

tors, are not yet sure whether they want a separate organization.

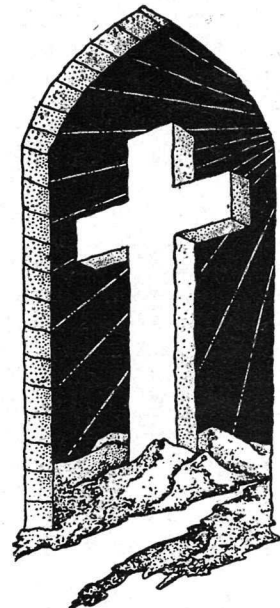
Conscientious objection to war is still a possibility in Russia, they said, for the decree of 1919 is still in effect. Objectors may be assigned to hospital work or to such hard labor assignments as forestry.

Evangelical church life in Russia is vigorous. There are five sermons a week in each church. Members encourage each other by correspondence and visits. There is real zeal for preaching. Young people help to build or repair churches without compensation. Christians are free to hold worship services according to the dictates of conscience. Anyone is free to attend and to join wherever he wishes, said the visitors. Besides preaching in church, individual witnessing is the only other method of evangelization open. Baptists have a publication, *Brotherly Messenger*. They are preparing to print Bibles from mats furnished by the American Bible Society.

There are ten to twelve thousand baptisms each year. Baptism is administered only to those eighteen and above. Requirements are stringent. There must be evidence of a genuine turning to Christ. The applicant must leave off all bad habits, including the use of tobacco and alcohol. One who starts to smoke after being baptized is excommunicated. Discipline is used by the congregations also against such sins as adultery and heresy. Baptist church members are not Communist party members. The Russian Baptists have no training schools or seminaries. Each congregation has a pastor, but may have also a number of younger preachers, who learn to preach by preaching. There are sixty area superintendents, and a central Council of twelve members.

The visitors expressed their joy at meeting with Mennonites. They felt they were back home in their simple churches and informal services. They were glad to see women whose dress had no sign of luxury. The men, they thought, gave an impression of deep spirituality.

In the smaller group on May 29, the Russian brethren were given the



opportunity to learn about the Mennonites of America and of all the world. After presentations by J. C. Wenger and H. H. Janzen, the visitors asked many questions: How many Mennonites are there? What form of baptism do we use? Attitude toward military service? Attitude on world peace? How do we do mission work? Why do some wear a different garb? Do we have a central headquarters? Do we cooperate with other Christians? How are ministers called? Do we belong to the World Council of Churches?

Only Miss Tyrtova, the secretary, spoke English. The others spoke in Russian and a representative of the Baptist World Alliance office in Washington interpreted. H. H. Janzen and J. J. Thiessen, who conducted the opening worship services, spoke in both Russian and English. The singing, that great common denominator of world Christianity, all could join in, although with different words. Marvin Dirks led the singing.

The churchmen made numerous pleas for unity and understanding. They felt we are all growing in brotherhood and friendship. Certainly their visit contributed to this end. A common faith in Christ has no place for an Iron Curtain.

“... the Church in Philadelphia ...”

THE NEW Brethren in Christ Mission Church in Philadelphia has become a reality! We began to realize that the moment for which we had labored, wept and prayed was really here as the crowd began to gather on Sunday afternoon, May 13. First the seating capacity of 240 was taken in the upper chapel, then 200 folding chairs in upper and lower chapels were filled and still some were standing, making a total of nearly 500 who came to help us worship the Lord on this great day.

HISTORY

Fifty-nine years ago the first services of the Brethren in Christ Mission were held in Philadelphia, and God guided the work through days of advancement and preserved it through times of testing until the present. The first plans were made for the building of a church in 1933 but it was not until a memorable Sunday, December 13, 1953, that the congregation raised \$2000.00 to make a total of \$10,000 available to begin the work.

WORK BEGUN

Ground was broken on June 6th, 1954 and from then on the work went forward. Sometimes progress was slow, for lack of material or workers, or because of inclement weather before the roof was on. At times the treasury was low, at one time down to \$6.00 with thousands of dollars in bills outstanding, but the Lord provided. Brethren from most of the Pennsylvania churches aided in the work as well as many of sister churches; supply houses gave generous discounts and the services of our able foreman, Bro. Matthew Smith, were secured at but a fraction of their worth, so that today we have a building valued at \$125,000 for an actual cost of \$50,000. To God be the Glory!

THE BUILDING

The church has two chapels, a worship chapel on the upper floor and a Sunday School Chapel on the lower floor. This has been done so that there will be room for expansion as the Lord prospers the work.

The building is beautiful in its simplicity, colonial in design and solid in its appearance. The red brick facing together with four huge white pillars and iron work around the porch and along the steps make a picture that we are glad to call the temple of the Lord. We have named the pillars Truth, Righteousness, Purity and Love and above them are the



Philadelphia Dedicates New Mission Church

words, “Holiness Unto The Lord.”

As you enter the church, you step into a lobby from which you may find cloak room, rest rooms, drinking fountain, and stairs leading to Sunday School chapel, worship chapel and balcony. Down-stairs you will find a commodious auditorium seating 250 on steel folding chairs. Folding doors are pushed back for the general assembly and pulled together for classes. Four permanent classrooms, secretaries room and furnace room are also on this floor.

As you reenter the lobby, you ascend six steps into the worship chapel. As you look up, you have the feeling of looking right into God's Heavenly blue as lights from recesses along the side cast their glow over the pale blue arched ceiling. Dark green drapes and carpet and a gold curtain in back of the platform add beauty to this house built for the glory of God. The long, curved altar rail has room for about thirty seekers at one time and we are believing God to fill it more than once. There are four prayer rooms on two floors at the sides of the platform.

Now we go back to the lobby and

take the stairs to the balcony. Here you will find seating for forty with nursery and recording room also on the balcony floor.

FOR GOD'S GLORY

Yes, a testimony has been established more firmly in the city by this building. Folk feel that we expect the work to be permanent and make progress in the years to come. For this we are believing God.

From the beginning of the building it was our constant prayer that going into the new church would increase rather than diminish the glory of our God upon us. Often we prayed, “Lord, don't ever let us go into the new church if you see we would become the least bit formal or cold.” It was the cry of our hearts that the Holy Ghost would descend in the dedication services and manifest His approval of the house built to the honor of His Name. We were not disappointed.

GLORY FALLS

We enjoyed the services on Wednesday, Thursday and Friday nights preceding the dedication, but it was not until Saturday night that we really felt at home. As the largest

crowd ever to participate in a communion at Philadelphia gathered, God manifested Himself in a gracious way. As we observed the Washing of the Saints Feet, tears flowed, songs of praise were sung, and shouts were heard on both floors. Saints from many different congregations and churches were present. It was a foretaste of Heaven. Original plans for the service were to dismiss before the hour grew too late as bodies were tired from early and late hours spent in preparing the church. But it was nearly 10 o'clock when the service was dismissed, and we left refreshed in body and spirit. Glory to God!

Sunday was a perfect day. A special program was given in the Sunday School to a crowd of nearly 300. The worship service followed with Bro. Albert Engle bringing the morning message to a packed house. Over 300 meals were served at noon by the young people.

We have already described a little of the crowd that gathered in the afternoon for the dedication service. Bishop C. N. Hostetter, Jr. brought the dedication sermon and Bishop Henry Ginder officiated in the rite of dedication. The young people's chorus sang songs that thrilled our hearts, "The House That Stood The Storm," "Hallelujah For The Cross," and "Holiness Unto The Lord."

And the evening service! How shall we tell of the glory of God in our midst! It was the opening night of a three-week revival with Bro. John Rosenberry as evangelist. The church and balcony were again filled as many stayed to enjoy the service with us.

Bro. Rosenberry was still on the first point of his message when the glory fell, saints shouted, wept, marched, jumped and ran as the Holy Ghost moved in. The service ended with seekers and saints gathered around the altar to bathe in the presence of God.

How can we praise Father, Son and Holy Ghost for His faithfulness? We simply say, "Lord, let the glory cloud hang low, let the waters be troubled till many weary, sinsick souls shall bathe in the fountain and be made whole."

To all of you who read these lines we say, "Come and see what the Lord has done. Come, and enjoy the times of refreshing with us."

YOU MAY SHARE

At the beginning of the dedication services, \$28,000 was still owed on the church. Offerings of \$3000 were received leaving \$25,000 yet to be paid. If you desire to have a share in this work which is dedicated to the saving of souls and the promotion of Scrip-

tural Holiness, send in your gift or write for a pledge card which you may pay within the year.

A limited number of dedication booklets are still available. If you are interested in reading more about the church and its program, write for one.

New Parsonage for Altoona Mission Pastorate

After several years of considerations, plans and prayers are being fulfilled for a much-needed parsonage at Altoona, Pa. to take the place of the present three-room upstairs apartment, which is being rented.

The house, 28' x 30', is patterned after the "Cape Cod" style. It will include seven rooms, bath, and a full basement.

The unselfish labors of the local brethren have been greatly appreciated. They have labored long and hard to bring the building to its pres-

ent standing. The Lord has greatly prospered the work thus far and we are trusting through His continued favor to bring it to early completion.

Although this is a large undertaking for a small congregation, we know God will stand by us! Several thousand dollars will be needed above what has already been raised locally. Your continued prayers as we labor in this project will be sincerely appreciated.

Gerald and Lucille Wingert, 3701 Sixth Avenue, Altoona, Pa.



"A view of the parsonage after six days of construction. Location is one-half block from the church."

Holiday for Two Teachers

An account of four days of visiting villages—Sisters Wolgemuth and Hensel, accompanied by a Christian girl or woman and an outschool teacher or pupil. "One thing that impressed us was the eagerness of these Christian young people to accompany their missionaries from village to village. They are marvels of God's grace—all from non-Christian villages."

Florence R. Hensel

IT WAS more than a pleasure trip or time to rest: the main purpose was to visit people and learn of their relationship to the King of Kings.

Mbaulo is surrounded by mountains and kopjes, a beautiful spot in a thickly-populated area; the villages are many and large and placed in lines—some very close together and most of them filled with children. This school year about 90 children were turned away from school, all beginners—no room and no teacher. They already have two sections in the beginners' class. There are at present three teachers and a second school building is just being completed.

Camp was set up Saturday afternoon in a small hut about 8 feet

square but large enough for two sleeping cots, a table, food boxes, and suitcases. Cooking was done outside near the hut and the car was kept close by, as extra storage space and a place to sit in to study or write. It also served as a comfortable sleeping place for the boy who served as cook, dishwasher, and camp attendant. He did not want to sleep in the school building, it was too far away and also the owls slept there!

LET US VISIT A FEW OF THESE VILLAGES

First is the home of James Mpofu. James spent three years at Wanezi and then taught one year. He was always much interested in studying the Bible and received a New Testament one year for having the highest mark



NGULA MOYO AND FAMILY

Whenever we thresh, said Lionel Fletcher, evangelist, there is always a pile of chaff—and there are always those who backslide after a revival campaign—but what is the chaff to the wheat? In the vicinity of every outstation there are some faithful, "salt-of-the earth" people. Here is one such father and mother with two of their children. Make no mistake! Missions are a going concern!

in Bible. Now he is a student at Matopo Secondary school. He is earning his own way in school. The parents are old and very indifferent to the Gospel. James is the only Christian in the family except a sister-in-law who is not in fellowship at present, but wants to return to the church.

Another village was the home of Maria Tshuma, a Christian teacher of many years. She is at present teaching there at Mbaulo. Her father is very old and has had at least twelve wives and they say 52 children. He shows no signs of repentance nor do some of the old heathen wives in the village. One of the grandsons was a former pupil at Wanezi and is now this year completing his training as a teacher. He is a young man with a great future before him. His name is Vita. *Please put him on your prayer list.*

Now go with us to the home of Elizabeth, a Homecraft girl of last year. Her father is Mlinga Sibanda who at one time lived at Malole, but had to move. He also was a preacher, now has five wives. The first wife is still a Christian. A niece and step-daughter, Elida, is now a trained teacher at Mtshabezi. She was home for this holiday and found much pleasure in accompanying her missionaries. She too is a marvel of God's grace for she had to find her own way through the mission schools and now is a wonderful Christian teacher. *Please also put her on your prayer list.*

The next village belonged to Nako Sibanda, a man with a history similar to Mlinga's. His first wife and mother are faithful Christians and church members, the oldest son Joseph is now teaching having completed his schooling at Wanezi last year. One daughter also took the two years course in the Homecraft school. The father's last wife is a very young girl who was in school at Swazi last year. There were 16 children present for the service in that village.

Makutya Sibanda's village is one we do not want to miss. He is called by one person, "a hard rich miser." He consented for a service but wanted to argue and so not much time was spent in discussion but the Word itself will speak. One wife expressed a desire for prayer and she and two young girls were taken alone into a hut and prayed with. She said that the old man will not let his wives go to church nor the children either. Nor does he allow them to go to school. One teen-age daughter managed to come for evening prayer that day and remained for prayer. She would like to go to church and school but her father will not allow it. She is afraid that he will marry her off soon to some old or undesirable man. She wants to be a Christian, but must be one in secret. *Another for the prayer list! Zensokubi.*

Sometimes the services were held out in the fields under a tree. As this is harvest time, the family goes out in the morning and spends the whole day in the field. At one such service a young man who had finished standard 3 at Swazi several years ago and Johnson, a second year J.C. student at Matopo, were present, the young man, Tauzeni, is making plans to take a second wife. Both Johnson and Elida warned him not to do it as it would only bring unhappiness into his home. He knows better, but says it is the custom of his fathers. What will he do?

At the end of the week it was estimated that the Gospel had been given to about 200 adults and approximately that many children in the villages. Very few of those adults go to church. Some of the children contacted in the villages came in for prayers around the camp fire in the evenings, and others came who had been herding during the day. Several times there were 60 children present at prayers. One evening half of them stood for prayer and to repent. The seed was sown and the promise is, *"It shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I send it."* (Is. 55:11)

"The Last Mile"

"A missionary may travel ten thousand miles to a land and fail *go the last mile*," a missionary now sleeping neath the sod at Macha used to say. "The Last Mile" is the one to the grey mud huts. Here are accounts of village visiting. The longer a missionary lives in his adopted country, the more meaningful and rewarding is village visiting—but it always entails a certain amount of weariness to the flesh and spirit. The *least* you can do is to read these accounts.

Think you it was easy for our Lord, out of the Ivory Palaces, to interest himself in the little details of life in Galilee? He "took upon him the form of a servant, and was made in the likeness of men." All praise to Him! *Lord, help us over the "Second Mile" and the "Last Mile"!*

Missions Tour In Ontario

Beginning Saturday evening April 7, missionaries and Mission Board representatives, both home and foreign, shared with sixteen or more congregations in missionary services, conferences or rallies. This first service was held in the Heise Hill church and the last on Sunday evening, April 15th, when the missionary party served in six different churches in the Wainfleet, Black Creek, New York area.

Two Christian workers' conferences were held on the tour. The primary aim of these meetings was to help make the program of the home Church more effective on the local congregational level. Brother and Sister R. H. Mann presented phases of missionary work in Africa; Sister Anita Brechbill represented city mission work; and Brother Andrew Slagenweit reported on home mission work in rural areas. Brother Albert Engle, the executive secretary of the Home Mission Board reported on Home Missions as a whole, while the executive secretary of the Foreign Mission Board, Henry N. Hostetter, represented the Foreign Missions program.

Interest and response by the Canadian Church was most encouraging and we believe that God used the campaign to the advancement of His work.

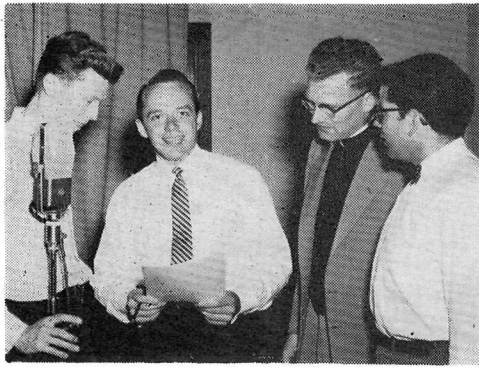
Henry N. Hostetter

DENOMINATIONAL BROADCAST TO BEGIN THIS FALL

Sponsored by the Radio Commission of the Brethren in Christ Church

It Started This Way . . .

IN 1952, General Conference appointed a Radio Commission for the purpose of providing "information, counsel and guidance for religious broadcasts."



Production Staff from left: Music Director Royce Saltzman, Production Manager David Carlson, Radio Pastor Owen Alderfer, and Technician William Boyer.

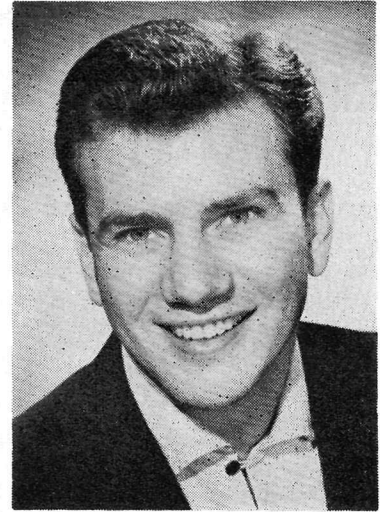
As radio pastors were contacted, as well as pastors who had no local broadcast, two things became evident. First: men who were broadcasting, often felt very keenly the lack of local talent to produce a program of high quality; and second: pastors who had no radio program and wanted one, were hindered for the same reason.

Therefore the Commission was granted permission in 1953 to "explore the possibilities of developing a denominational broadcast." After tentative investigation was made, the Commission recommended to the General Conference of 1954 that a denominational broadcast be organized. The "green light" was given, and from that time to now definite plans have been in progress. Since it was a new venture, many unforeseen prob-

lems and difficulties were encountered, with the result that the release date has been delayed. We are thankful to the Lord for progress made, and for the goal now in sight.

Broadcast Equipment . . .

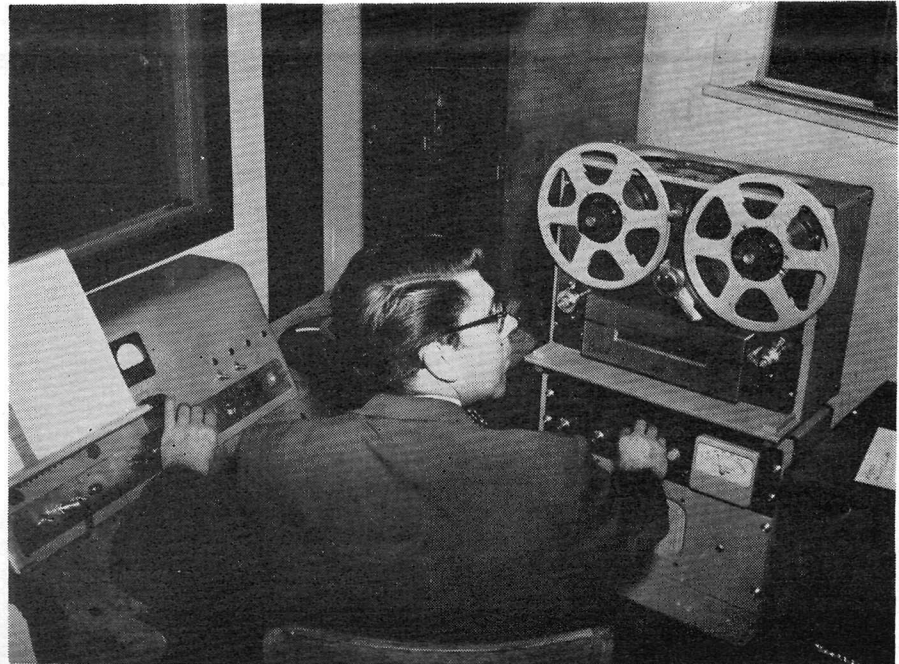
ONE OBSTACLE which loomed large was the purchase of broadcast equipment of high quality—microphones, cords, tape recorder, earphones, etc. Prayer was answered when the Christ's Crusaders' project for 55-56 became the raising of fifteen hundred dollars for such equipment. The Commission is deeply grateful for this.



Program Manager Ernest Boyer

The accompanying picture shows some of the high fidelity equipment which was made possible through the youth project.

A complete report of how the money was spent will be presented to General Conference. Also, further information concerning the broadcast and opportunity for questions will be given.



Technician at the controls

The Commission had hoped that the broadcast would start earlier, but various problems and necessary careful planning delayed the release date.

But what the radio staff have to present was well worth waiting for! The program, which is taped on the campus of Upland College, will in the minds of the Radio Commission, prove to be one of the best on the air today.

The five key staff members pictured have worked long and hard to make this possible. They regard the enterprise as a missionary venture, and are impelled by the urge to evangelize!

**Detailed information at this
General Conference!**

What To Avoid In Family Worship

THERE ARE dangers which the father in the home must avoid if Family Worship is to become a beneficial force in the lives of those for whom he is responsible. Here are a few warnings:

Beware of formality. "The letter killeth, but the spirit giveth life," and growing children soon become weary of meaningless routine in religion. Children thrive on originality, change, freshness. They expect to find life in the practice of Christianity, and although they may endure family prayer where the same prayer is uttered every day and the Bible read in a monotonous manner, they will not enjoy it and strive to take part in it.

Oh, I see thee old and formal, fitted to thy petty part, With a little hoard of maxims preaching down a daughter's heart: wrote Tennyson, and many a son or daughter has grown up only to leave the family prayer circle because the proceedings lacked life and vitality. Formality kills; it kills the interest of the young people, it kills their desire for the things of God, it kills the beauty of family worship.

It would be better to abolish family prayer altogether than to displace warm, friendly approach to spiritual things with a cold, formal procedure. The former will impart an optimism to the young people and send them out to face the challenge of the world with a quiet poise and strong courage. The latter will act upon them like a cold douche on a winter's day.

Beware of tautology and volubility in prayer. Children are bored with long-winded praying, and you must expect John to be pinching Jean, or Joan to be making rabbits with her handkerchief if you bore them.

Beware of making the prayer time an opportunity of preaching at the children or others in the family circle. Such behavior will cause the child to imagine God as a receiver of all kinds of tales about him. And it will reveal the parents as mean and cowardly. When guilty of misconduct the children should be taken quietly aside in order that his error may be pointed out to him.

Beware of unwisely using compulsion. Compulsory attendance at the Family Altar against the desire

TAKE TIME



*Take time to hear their prayers at night
And cuddle them a bit.
Tell them a story now and then
And steal a little time to sit
And listen to their childish talk,
Or take them for a walk.
We little know it now—but soon
They will be gone (the years are swift)
For life just marches on and on
And Heaven holds no sweeter gift
Than shouting boys with tousled hair,
Who leave their toys just anywhere.
Take time to laugh and sing and play,
To really cherish and enjoy
A little girl with flaxen curls
And the small wonder of a boy.
They ask so little when they're small,
Just love and tenderness—that's all.*

Norman Lewis in Luz

of the person concerned cannot lead to sincere devotion on the part of the compelled.

When Dr. Jowett was the Master of Balliol College, Oxford, he favored the abolition of compulsory attendance of undergraduates at chapel. It was objected that it would mean an end to the religious life of the college. "It's compulsory religion or no religion at all," declared the objector. "Unfortunately my mind is not of sufficient subtlety to distinguish between the two," replied Dr. Jowett.

Let participation in family prayer be by invitation, kindly and lovingly extended or implied. Where the children have been taught to pray from their earliest days, and where the parents have endeavored to set a godly example before them, there should be little difficulty in persuading even the grown-up children to share in the family worship.

Above all, avoid hypocrisy. Parents cannot be too strongly warned

against the danger of uttering pious prayers and then failing to reveal in their daily lives the true spirit of Christ.

The Founder had some trenchant words to say concerning this aspect of home life:

"Do not expect your children to be such simpletons as not to see beneath the cloak of a sham religion, especially if they find it in their own home," he wrote. "Do not delude yourself with the idea that, having discovered its unreality, they will not heartily despise it. Neither be surprised, when they see such hypocrisy, if they should make it an excuse for utterly neglecting, if not positively disbelieving, in religion altogether."

A simple, sincere family worship, will overcome all these dangers and defeat all the difficulties to prayer in the home, and will be the source of daily inspiration and blessing to all who take part in it.

In Retrospect

The following is part of a lengthy Editorial written by Bro. Detwiler referring to an unfortunate situation that developed in relation to starting mission work in western Canada. The Canadian brethren had given birth to this move but someone seemingly got the ear of Conference of 1906 and tried to supercede the Canadian plans. The controversy raged eloquently both in the columns of the Visitor and otherwise as seen in the May, June, July and August issues of the Visitor of 1906. Your Retrospect Editor then a boy of 9 years remembers many "earnest" discussions on the matter. He wishes to call attention to Bro. Detwiler's clever reference in the last sentence of the first paragraph. A proper representation at Conference will reduce these incidents to a minimum.

E. J. S.

To have two parties make a tour over the same territory at the same time would certainly not look like a united house, and seemingly the only open course for the Mission Board to take was to cancel Brother and Sister Zook's commission for the present. That Canada had too few delegates at General Conference was not the fault of Conference and is not to blame on that score as we see it.

After the above was in type, learning of arrangements already being made for meetings in anticipation of Bro. and Sister Zook's visit, at Winnipeg and other western territory points, making it a great disappointment to the members and others who had been apprised of their coming, we decided it would be better, after all, that they carry out the projected mission, and undoubtedly they will be in Winnipeg over July 1, and arrive at Didsbury, July 7. We pray that the two expeditions may not conflict.

- This letter by Bro. Elliott is typical of his writing and spirit. We make reference to this unpleasant affair to show that the devil was busy fifty years ago and is very active yet. May Conference of 1956 be so Holy Spirit conscious that such predicaments may be avoided.

E. J. S.

WHO WILL EXPLAIN?

In view of the mystery that seems to surround the "Northwest Mission" arrangements, will some one kindly rise and explain. It certainly is a puzzle to myself and others by what devious paths it reached its unlooked for destination. As far as the two parties of workers are concerned, there is room enough up there to supply them separate scope for the next twenty years. It is difficult to realize the vastness of our western empire. Still it is a pity that the inception of a good and much-needed work should be marred by misunderstanding.

I certainly do think, and have thought for years, that Brother Noah Zook and wife could have been far more profitably em-

ployed up there than traveling over old districts where ministers abound. However, that may be, in justice to both sides, and to all the readers of the Visitor, whose curiosity is aroused, a clear and unbiased explanation is in order, and will be anxiously looked for. The five dollars sent by brother Plum I have instructed brother D. V. Heise to forward to brother Saxton Bowers (as it was no longer in my care).

I am sorry this complication has arisen, as the Canadian contributions will be divided, as people are apt to give according to personal preference. From my long and intimate acquaintance with Elder Charles and brother Isaac Baker, I feel sure they have undertaken the work from the purest motives, and a pressing sense of duty. In the case of the latter, especially, it meant much sacrifice and consecration. May the Lord bless the labors of both parties, and may many a lost wanderer return to his Father's house through their invitations. In that northern land there are thousands of young men from Eastern Canada, the "States," Britain, Germany and other lands whose parents are anxiously thinking about, and praying for, their dear ones whom they perhaps never expect to meet again on earth. How glad they would be to know that someone cared for their souls. I am glad to know there are many self-denying toiling laborers up there now, especially the Methodists, but the field is large, and there is room for all.

F. Elliott



Church News

Mowersville, Pa.

On January 22 Bishop C. N. Hostetter, Jr. and two of the foreign students were with us in the morning service.

We enjoyed very much the ministry of our Bishop, Charlie Byers, in our winter revival on February 26 - March 18. There was quite a number sought the Lord at the altar of prayer, some to be saved and others to be sanctified.

On March 25 over the Missionary Conference at Chambersburg, we had as our guests Bro. and Sr. Walter Winger in our morning service, and Brother Albert Engle in the evening service.

April 22, Brother Andrew McNiven spoke to us in our morning worship service.

Fairland Congregation, Cleona, Pa.

The Fairland Mixed Chorus, under the direction of Alfred Brandt, presented a program of Easter Music on the evening of March 25. The Chorus also took part in the program at the Lebanon Youth for Christ on Saturday evening, March 31.

The Christ's Crusaders held a breakfast on Easter Sunday at the home of Alfred Crider, advisor. Bishop and Mrs. Edward Gilmore were guests and took part in the program. Approximately twenty-five enjoyed the fellowship.

One week of Post-Easter Services began on April 1, with Bishop Edward Gilmore of Lowbanks, Ontario, Canada as our guest speaker. We appreciated the heart searching messages given by Bro. Gilmore. We were privileged to have Sr. Gilmore with us also, who spoke in the Junior Sunday School on April 1.

Rev. and Mrs. Chester Wingert were guests at the Women's Missionary Prayer Circle on Wednesday evening, April 4. Sr. Wingert spoke and Bro. Wingert showed pictures of the work on the African Mission Field.

"College Sunday" was observed on Sunday morning, April 15. Dr. C. O. Wittlinger from Messiah College was the guest speaker in the morning worship service.

The Children's and Adult Choruses from the Lancaster Brethren in Christ Church presented a program of music on the evening of April 15. A meditation was given by their pastor, Rev. Elbert Smith. The program was sponsored by the Adult Christ's Crusaders.

The Messiah College Choral Society gave a program of music on the evening of April 29. This program was sponsored by the Christ's Crusaders.

The Fairland Mixed Chorus conducted the afternoon service at the Lebanon County Jail on April 29.

Reception of members was held on May 6. The sermon, "The Cost of Belonging" was given by Bishop T. M. Books. Mr. and Mrs. Dale Hershey and Carlin Wenger were welcomed as new members.

"Rural and City Missions" was the theme at the Women's Missionary Prayer Circle on Wednesday evening, May 9. Rev. Jacob Funk spoke on the history of the Philadelphia Mission, and Sr. Frances Landis, of the Palmyra congregation, spoke on the Kentucky Missions.

The annual love feast service was held all day Saturday, May 12. Guest speakers were Bishop Peter Gress, Rev. Stephen Heisey and Rev. John Bicksler.

A Mother's Day program was given in the adult and junior Sunday schools on May 13. Our interesting speaker in both departments was Mrs. John Martin, Elizabethtown, Pa.

S. R. L.

Five Forks, Waynesboro, Pa.

Our Bible School was held from May 21-25 with Sr. Sylvia Wenger as superintendent. Our staff of capable teachers and workers taught 128 boys and girls enrolled. We had an average attendance of 111. Our offerings which go towards our Bible School expenses amounted to \$53.64. The boys and girls brought 58 pairs of socks for relief purposes.

On decision night, which was led by our pastor, Ralph Wenger, we were very happy to see 12 boys respond to the invitation to accept Christ into their hearts.

We were delighted to have with us one evening of our Bible School, Bro. Chester Wingert, returned missionary from Africa,

Radio Broadcasts Sponsored by the Brethren in Christ Churches

Name of the Broadcast	Station	Time
Brethren in Christ Hour	C K P C - Brantford, Ont. (1380)	Sunday, 9:05 a.m.
Brethren in Christ Hour	W M P C - Lapeer, Michigan (1230)	Thursday, 12 noon.
Call To Worship Hour	C H V C - Niagara Falls, Ont. (1600)	Sunday, 9:00 a.m.
Gospel Hour	K F G Q - Boone, Iowa (1260)	Sunday, 9:00 a.m. Thursday, 4:15 p.m.
Gospel Melody Hour	W W P C - Chambersburg, Pa. FM (95.1 M.C.)	Thursday, 7:30 p.m.
Gospel Tide Hour	W C H A - Chambersburg, Pa. (800)	Sunday, 8:30 a.m.
Gospel Words and Music	W C H A - Chambersburg, Pa. (800)	Saturday, 12:35 p.m.
" " " "	W K J G - Fort Wayne, Ind. (1380)	Sunday, 8:00 a.m.
" " " "	W K V A - Lewistown, Pa. (920)	Saturday, 12:35 p.m.
" " " "	W L B R - Lebanon, Pa. (1270)	Saturday, 12:35 p.m.
" " " "	W N A R - Norristown, Pa. (1110)	Sunday, 2:30 p.m.
" " " "	W P A Q - Mt. Airy, N. C. (740)	Sunday, 2:30 p.m.
" " " "	W P I T - Pittsburgh, Pa. (730)	Saturday, 12:00 noon
" " " "	W R F D - Worthington, Ohio (880)	Sunday, 8:00 p.m.
Guest Choir	W C H A - Chambersburg, Pa. (FM - 95.9)	Wednesday, 6:45 p.m.
Joy of Living	W L B R - Lebanon, Pa. (1270)	Sunday, 1:30 p.m.
" " "	W W P C - FM (95.1 Mg.).	
Living Hope Hour	W L B R - Lebanon, Pa. (1270)	Saturday, 2:00 p.m.
" " "	W H V R - Hanover, Pa.	Sunday, 7:30 a.m.
Songs by the Gospel Four	C H V C - Niagara Falls, Ont. (1600)	Saturday, 11:45 a.m.
Sunday Noon Bible Hour	W B U X - Quakertown, Pa. (1570)	Sunday, 12:30 p.m.
Verse for the Day	W H Y L - Carlisle, Pa. (1380)	Sunday, 8:00 a.m.
Youth Crusader Hour	W V A M - Altoona, Pa. (1430)	Sunday, 8:30 a.m.

Please report all new broadcasts to the Secretary of the Commission on Radio, Paul Hostetler, Clarence Center, New York. Also report discontinued programs.

to tell the children stories of life in Africa. Bro. Wingert had been a former worker in our Sunday school at Five Forks. We pray that the seed sown in our School will bring forth much fruit to His honor and glory.

S. E. W.

Antrim Church, Greencastle, Penna.

March 21, Sr. Mabel Frey was with us at our Missionary Prayer Meeting.

March 25, Sr. Elizabeth Engle spoke to the congregation during the morning worship service.

April 29, the Messiah Home Christ's Crusaders gave an interesting program in the evening. Slides were shown of the work and people at the home.

May 2, Bro. Jesse Oldham was with us at prayer meeting and brought an inspiring message.

May 6, Dedication of babies. Six families went forward to have their children dedicated. Those dedicated were: Edward and

Gary Brubaker, Martha Byers, Roberta Leshner, James Martin, Susan McLemore, and Kenneth Wingert.

May 19 and 20, was our Love Feast which was very largely attended. We were also happy to have Bro. Samuel Lady, Bro. C. N. Hostetter, Jr., Bishop Charlie Byers, and ministers from neighboring churches which helped to make it a success. The communion service on Saturday evening was well attended.

L. A. W.

BIRTHS

"Children are an heritage of the Lord"

BRECHBILL—Mr. and Mrs. Joseph Brechbill of Annville, Pa., are the happy parents of a daughter, Louann Joan, who was born April 26, 1956.

ZOEBB—Born to Mr. and Mrs. Leslie Zoerb of Delisle, Sask., a son, Ian Wayne, on Apr. 30.

MARRIAGES

For these we wish God's richest blessing and send, with our compliments, a year's subscription to the Evangelical Visitor.

BERT-REED—Miss Donna R. Reed, daughter of Mr. and Mrs. Paul J. Etter, 428 Stanley Ave., Chambersburg, Pa., and Alvin M. Bert, son of Bro. and Sr. Ezra Bert of Newburg, Pa., were united in marriage on March 17 in the home of the Rev. Dr. F. Berry Plummer, Hagerstown, Md.

RICHENDOLLAR - NISSLY — On Saturday evening, April 28, 1956 Miss Evangeline Nissly, daughter of Eld. and Mrs. C. R. Nissly of Garrett, Indiana and Thomas L. Richendollar, son of Bro. and Sr. G. W. Richendollar of Orlando, Florida, were united in marriage at the Christian Union Brethren in Christ church. The ceremony was performed by the bride's father assisted by Eld. Erwin W. Thomas.

ROTZ-CRIDER—Sr. Frances Jane Crider, niece of Bro. and Sr. Abner Hartman, Chambersburg, Penna. became the bride of Bro. Harold Leroy Rotz, son of Bro. and Sr. Clarence Rotz, Chambersburg, Penna. on May 12, 1956 at the Air Hill Brethren in Christ Church. Rev. John A. Byers officiated in the ceremony; prayer by Rev. Harvey Musser pastor of the church.

MARKLEY-PEDEN—Gordon William Markley, son of Brother and Sister Preston Markley of Cucamonga, Calif., and Willa Grace Peden, daughter of Mr. and Mrs. Horace A. Peden, Myrtle Creek, Oregon were married at Reno, Nevada, Feb. 6, 1956. They are living at Corvallis, Oregon, where Gordon is a student at the University.

OBITUARIES

"Blessed are the dead which die in the Lord."

NIESLEY—Mrs. Cyrus G. Niesley, daughter of Reuben and Anna Weber Cockley, was born on May 3, 1889 near Churchtown, Cumberland County, Pennsylvania and died in Upland, California on May 12, 1956, aged 67 years and 1 days.

Mrs. Niesley was a member of the Carlisle Brethren in Christ Church and assisted her husband in his duties as deacon of the church.

She leaves her husband, Cyrus G. Niesley; and five children: two daughters, Helen E., wife of Earl Martin, Jr. of Mt. Joy, Pa., and Ruth M., wife of Ray Zercher of Nappanee, Indiana; and three sons, John B. of Carlisle, Arthur E. of Elizabethtown, and Marlin C. who is attending Upland College, Upland, California; as well as twelve grandchildren. Also a sister, Mrs. Henry Frey of Chambersburg, Pa., and two brothers, Noah Cockley of Allen, Pa., and Reuben Cockley of Mechanicsburg, Pa. survive.

Services were held in the Brethren in Christ Church, Upland, California on May 14, 1956 at 2:00 p.m. with Rev. Alvin C. Burkholder in charge, assisted by Rev. John Z. Martin, President of Upland College.

Also from the Shulenger Funeral Home, Carlisle, Pa., on May 17, 1956 at 2:00 p.m. with Rev. Paul L. Snyder officiating and Rev. R. H. Wenger, assisting. Interment in Mt. Zion Cemetery, Allen, Pennsylvania.

LEXOW—Sarah Brandt Lexow, daughter of Martin and Nancy Brandt, was born at Fredericksburg, Pennsylvania, June 11, 1875. She passed away peacefully in the Lord at the homestead on Mother's Day, May 13, 1956, at the mature age of 80 years, 11 months and 2 days.

In her early childhood she moved with her parents to Kansas where she was converted in her youth and united with the Bethel Brethren in Christ Church. She attended services faithfully, always had a victorious testimony and was very deeply interested in the spiritual welfare of all.

On April 25, 1897, she was united in marriage with John F. Lexow and settled on the Lexow homestead. To this union six children were born: Alma, who died in the year 1916; Esther, wife of Rev. Elmer Steckley, Fort Erie, Ont., Canada; Raymond of Chapman; Mary, wife of Evan Hoover of Detroit, with whom she made her home during the last fifteen years; Dorothy, wife of Rev. J. Elwood Hershey, Troy, Ohio; and John of Burlingame.

In the year 1916 her husband passed away and left her with the young family. In her sorrow she took upon herself the full responsibility of caring for the home and for her children. In this she realized the hand of God's

blessing and for this the children have expressed deep appreciation and honored her in the highest esteem.

There are 17 grandchildren and 2 great-grandchildren. Also she leaves to mourn: one sister, Mrs. Mary Lehman of Chino, Calif.; three brothers, Martin Brandt of Abilene, Henry Brandt of Macksville, and Jacob Brandt of Topeka; and many nephews and nieces and a host of friends.

Mother Lexow's favorite Scripture was Psalms 103:1. "Bless the Lord, O my soul: and all that is within me, bless his holy name."

Memorial services were held in the Bethel church Wednesday, May 16, at 2:30 p.m. with Bishop M. M. Book and Elder Hershey Gramm in charge and interment in the Bethel Cemetery.

ENGLE—Harry S. Engle, son of John M. and Martha Shelly Engle, was born in Lancaster County, Pennsylvania, September 8, 1868. He died at the old family farmstead near Abilene, Kansas, after a prolonged illness, May 19, 1956, at the age of 88 years, 7 months and 13 days. He came to Kansas at the age of 17 years.

On December 25, 1890, he was united in marriage to Barbara Martin. They settled in the Acme Community and lived there their entire married life with the exception of six years spent in Abilene and ten years in California between 1923 and 1933. During the past 23 years the home has been shared with their son, Grant, and his family. Harry and his wife observed their 65th wedding anniversary on Christmas Day, 1955.

To this union were born four children, two sons and two daughters: Grant E. of Abilene, Harold who pre-deceased him in death as an infant, Mrs. Loyd Harbaugh of San Diego, California, and Mrs. David Hall of Upland, California.

At the age of 17 he was converted and united with the Brethren in Christ to which he remained a faithful member to the end. Through the intervening years he had maintained an active interest in the church program, and for many years was active in local

and extension work of the Sunday School. He was characterized as a loving patient and appreciative husband and father to the end, and always had a word of devotion for his Master.

Surviving are his widow, Barbara of the home, one son, Grant, two daughters, Gladys and Mable, a brother, Alvin of Talmage, Kansas, seven grandchildren, four great-grandchildren, a group of nephews and nieces, and many other relatives and friends who share the sense of sorrow and loss by his passing.

Memorial services were held in the Abilene Church Monday afternoon, May 21. Elder David W. Musser was in charge, assisted by Bishop R. I. Witter, and burial was in the Newbern Cemetery.



Seek to Raise Nursing Standards in Pusan Hospital

Margaret Wiens and Bertha Kornelson from Vancouver and Abbotsford, B.C., are nursing in a children's hospital in Pusan, Korea. The Korean nurse in charge is a Christian and says that most of the other nurses are Christians, so it is an opportunity to exemplify the Christian's responsibility to God in his daily work. Eventually they hope that this will raise the nursing standards of the hospital.

Margaret and Bertha spent Easter with the MCC unit at Taegu and then took a

bale of baby clothes along back to Pusan for the hospital.

"There were 235 diapers plus many baby clothes and little dresses and bibs which we needed badly too. We can assure you we have unpacked many a package of clothes that our hospital has received, but none were as nice and as well packed as this bale. We are indeed grateful for the fine work done by all those that contribute clothing and those who sort and pack the donated articles."

Blindness Curbed in Java

Children in Java receiving anti-trachoma treatments have responded nicely to treatments begun in January and many probably have been spared future blindness from the disease, according to Dr. Glenn Hoffman in MCC medical work here.

Treatments have been completed in the first group of schools. The Indonesian government and school administrators have co-operated in this medical effort.

Mennonites, Brethren and Friends to Meet

"The Expression of Christian Love in the World Today" will be the theme of the third Church of the Brethren, Friends and Mennonite study conference July 24-27 at Manchester College, North Manchester, Ind.

Mennonite representation, numbering 50 persons, will be selected through conference representatives of the MCC Peace Section or through respective peace and service committees. Friends and Church of the Brethren each will have 50 representatives.

Sponsored by the continuation commit-

Missions in America

Missions and (*) Mission Pastorates

Chicago Mission: 6039 Halsted Street, Chicago 21, Illinois; Telephone—Wentworth 6-7122; Carl Carlson, Avis Carlson, Alice Albright, Sara Brubaker, Grace Sider

Detroit, (God's Love Mission): 1524 Third St., Residence—3986 Humboldt St., Detroit 8, Mich.; Telephone—Tyler 5-1470; Paul Hill, Evelyn Hill, Erma Hoke

Harrisburg (Messiah Lighthouse Chapel) 1175 Bailey St., Harrisburg, Pa.; Telephone—Harrisburg—CEDar 2-6488; Joel Carlson, Faith Carlson, Elizabeth Kanode, Beulah Lyons, Grace Robb

Los Angeles (Door of Hope Mission) Fifth and Wall Streets, Los Angeles, Calif.; Residence—551½ North Third Avenue, Upland, Calif.; Adolf Jordan, Evelyn Jordan

Philadelphia Mission: 3423 North Second St., Philadelphia 40, Pa.; Telephone—NEbraska 4-6431; William Rosenberry, Anna Rosenberry, Anita Brechbill

San Francisco (Life Line Gospel Mission) 224 Sixth St., San Francisco 3, Calif.; Residence, 311 Scott St., San Francisco 17, Calif.; Telephone—UNDERhill 1-4820; Harry Buckwalter, Katie Buckwalter, Edith Yoder, Florence Faus

Toronto Mission: Church, 150 Gamble Street, Toronto 6, Ontario, Canada; Parsonage, 231 Gamble St., Toronto 6, Ont., Canada; Telephone—Gladstone 8383; Ronald Lofthouse, Marjorie Lofthouse, Myrtle Steckley, Ruth Steckley

Albuquerque, New Mexico: Parsonage, 3014 Sierra Drive, N. E. Albuquerque, New Mexico; Telephone—4-0414; Paul Wingerd

Allisonia, Virginia (Farris Mines): Telephone—Pulaski 28628; Rupert Turman, pastor; Edith Davidson

Altoona—Church: Fifth Avenue and 37th St., Altoona, Pa.; Parsonage: 3701 Sixth Ave., Altoona, Pa.; Telephone—35527; Gerald Wingerd, pastor

Blair's Mills, Pa.: Parsonage, Orrstown, Pa. R. D. 1, Box 50; Roy Beltz, pastor

Blandburg, Pa.: Edward Hackman, pastor

Bloomfield, New Mexico, c/o Blanco Trading Post (Navajo Indian Mission): J. Wilmer Heisey, superintendent, Velma Heisey, Ida Rosenberger, Rosa Eyster, Charles Myers, Jr., Peggy Myers, Martha Long, Dorothy Charles, Jane Monn, Rachel Eshelman, Urania Williams, Dr. and Mrs. Alvin Heise

***Check, Virginia (Adney's Gap):** I. Raymond Conner, pastor

***Collingwood, Ont., Canada:** Isaac Schmucker, pastor, 227 Sixth Street, Collingwood, Ontario, Canada

De Rossett, Tennessee, Edgar Giles, pastor

***Detroit Church:** Myrtle Street, Detroit, Michigan; Paul Hill, pastor

***Everett, Pennsylvania (Clear Creek and Ray's Cove):** Ross Morningstar, pastor; Everett, Pa., R. D. 1

***Gladwin, Michigan:** Marion Walker, pastor

***Grants Pass, Oregon:** 1300 Highway 199, (Redwood Country Church); Glenn Diller, pastor

***Hanover, Pennsylvania, R. D. 4, (Conewago):** Samuel Lady, pastor

***Holidaysburg, Pennsylvania, R. D. 2, (Canoe Creek):** Sheldon Wilson, pastor

***Hunlock Creek, Pennsylvania:** Thomas Bouch, pastor

***Ickesburg, Pennsylvania (Saville Church in Liberty Valley):** Roy Musser, pastor

***Iron Springs, Pennsylvania:** James Leshner, pastor, Greencastle, Pa., R. D. 3

Kentucky:

Ella, Kentucky: Elam Dohner, superintendent; Helen Dohner, Esther Ebersole, Elizabeth Hess, nurse, Knifey, Ky.

***Garlin:** Wilbur Benner, pastor

***Knifey:** P. B. Friesen, pastor

***Kittanning, Pennsylvania (Sunnyside Chapel):** Donald Fisher, pastor. Address—Kittanning, Pa., R. D. 5

***Llewellyn, Pennsylvania:** Cyrus Landis, pastor

Meath Park Station, Saskatchewan, Canada: Lorne Lichty, Mrs. Lorne Lichty

***Massillon, Ohio, (Christian Fellowship Mission),** 118 South Avenue, S. E.; Eli Hostetler, Sr., pastor

***Orlando Florida:** 1712 Cook Street; Telephone: Orlando—20789; Harold Wolgemuth, pastor

***Ringgold, Maryland:** Herbert Hoover, pastor; Route 2, Smithsburg, Maryland

Saskatchewan, Canada:

***Delisle, Saskatchewan, Canada;** Robert Sider, pastor

***Kindersley, Saskatchewan, Canada:** John Garman, pastor

Saxton, Pennsylvania: Andrew Slagenweit, pastor, Martinsburg, Pa.; Ruth Keller, Anne Wyld, Saxton, Pa.

***Shanesville, Ohio:** Atlee Harshberger, pastor

***Sherman's Valley and Riddlesburg:** Marlin Ressler, pastor, Riddlesburg, Pa.

***Stowe, Pennsylvania:** Parsonage, 527 Glasgow St.; Telephone—Pottstown 1211J; John Bicksler, pastor

***Sylvatus, Virginia (Bethel Mission):** Telephone—Sylvatus 482; John Schock, pastor

***Three Springs, Pennsylvania (Center Grove Chapel):** Art Cooper, pastor

Tillsonburg, Ontario Canada: Walsingham Center: Tillsonburg, Ontario, Canada; Arthur Heise, Verna Heise

***Houghton Center:** Basil Long, pastor, Langton, Ontario, Canada

***Frogmore Church:** Alonza Vanatter, pastor, Tillsonburg, Ontario, Canada

***Uniontown, Ohio:** Walter Lehman, pastor; Parsonage, 2396 E. Turkey Foot Lake Road, Akron 12, Ohio; Telephone—Akron, Oxford 9-3028

tee of the Historic Peace Churches, the conference is designed for fellowship and study through discussions and addresses.

Mennonite speakers will be Don E. Smucker of Mennonite Biblical Seminary at Chicago who will talk on "Strategies of Christian Love." Paul Erb of Scottsdale, Pa., editor of the *Gospel Herald* will address the conference on "Spiritual Resources for Our Task." Chairman of the conference is Lewis Hoskins, executive of the American Friends Service Committee.

I-O Conferences Planned for Midwest

Regional I-O conferences are being planned for communities in the Midwest as a result of action by the MCC I-W coordinating committee.

Objectives of the conferences are three-fold: (1) peace education, (2) service emphasis through church channels and (3) specific information about jobs available for young men entering I-W service.

These conferences are designed for young people between the ages of 16 and 25, parents and ministers. Marion Kliever of Hillsboro, Kans., and Elmer Ediger of Newton, Kans., will be directors.

A I-W orientation school for men from the East-Central states is being planned for Elkhart, Ind., in addition to the one at Akron, Pa. Further announcement will be made later.

Items from the News

The Rev. Billy Graham, well-known American evangelist, will speak at the annual Yale University Christian Mission next year, probably early in 1957.

Graham's acceptance of the invitation to speak at Yale was announced today by the Council of the Yale Christian Community, made up of representatives of campus Protestant denominational groups and Dwight Hall, the campus Christian Association, in conjunction with the office of Reuben A. Holden, University Secretary.

Neither the date of next year's Christian Mission nor where it will be held has been determined yet.

New International Evangelical Publication to Bow October 15

Publication of a "high-brow magazine aimed at evangelical Christians" was announced from a Washington, D.C., office building early last May. The new magazine, described as "designed primarily for the clergy but the informed layman will be kept in mind," will be called *Christianity Today*. First issue, scheduled for October 15, will be sent to some 200,000 pastors around the world.

The magazine's intellectual slant is suggested in a statement of its objectives:

"To articulate competently and fitly the central doctrinal distinctives of historic Christianity; to animate the New Testament sense of the unity of believers in Jesus Christ as the only Saviour and God . . .; to proclaim the unity of the revelation of God in nature and Scripture, and hence to exhibit the compatibility of true science and revealed religion . . ., and to disclose the doctrinal fallacies and weaknesses of the speculative theologies and philosophies of religion."

High School to Get Chapel as Gift from Graduating Class

Central High School in Oklahoma City is receiving an unusual class gift from its graduating seniors—a small non-denominational chapel for student use. The graduating class voted to convert an unused stor-

age room in the building into a chapel where pupils can go before and after school, or during lunch hour, for devotions or meditation.

The seniors have been doing all the renovation work themselves—cleaning, painting, redecorating and providing the necessary equipment. The chapel will accommodate about 30 persons. Members of the class said they felt nothing else could so fitly exemplify the traditional purpose of a class gift: "to make the school better by our having been there."

Ruth Swanson, a senior leader, said that some of the students had been meeting twice a week in a classroom for half an hour before school for a devotional program of hymns, Bible readings and prayer. "Students want this kind of thing, and the chapel will give them a place for it," she said. "I can't remember a time when we have had a serious problem that we haven't prayed about it as a group. When we go to a speech tournament, we always have a group prayer, and it's the same thing in student council, or before our band practices and concerts."

Dr. Barnhouse Moves Bible Study Hour to NBC Network

Dr. Donald Grey Barnhouse, widely-known Bible teacher and minister of Philadelphia's Tenth Presbyterian church, will begin broadcasting his *Bible Study Hour* over the coast-to-coast radio network of the National Broadcasting Company on July 1. The program will be released in all time zones at 8:30 A.M.

The shift of the *Bible Study Hour* broadcast results from the decision of NBC to make time commercially available for religious broadcasts for the first time in its history. (First to benefit by the new NBC policy was Dr. Billy Graham whose *Hour of Decision* was transferred from MBS to the NBC network last April.)

For more than seven years Dr. Barnhouse has been speaking from the Epistle to the Romans—a record for sustained interest. After an interval during the summer months when he will deal with other subjects, he will resume his studies in Romans in the fall, beginning with the 12th chapter of that book.

A veteran religious broadcaster, Dr. Barnhouse was first heard as a radio preacher in 1927 when he pioneered over the Columbia Broadcasting System's network. More recently he has been one of four Protestant leaders featured on the television program, "Man to Man," a sustaining program sponsored by the Broadcasting and Film Commission of the National Council of Churches.

Harvey B. Musselman, of Allentown, Pennsylvania, in the last sermon he preached, dealt with the 91st Psalm and expounded the theme "The Happy State of the Godly." Some 100 friends heard the 88-year-old pastor—in a previously recorded message—preach his own funeral sermon May 23.

Woodrow Mann, mayor of Little Rock, Arkansas, keeps an open Bible, placed by the local Gideons, on a table in his complaint department office. He reports that some infuriated constituents have found comfort and inspiration in it. Recently, however, one complainant found the Bible open to Luke 6:49 ("But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.") and observed wryly that the opening of the Bible to this particular verse was just "another way of notifying the public to observe the Building Code," referring to the mayor's recent order to tighten up building inspections.

Tom Allan, Scottish pastor, on his arrival in New York enroute to the Presbyterian Church in the U.S.A. general assembly in Philadelphia, reported: "Evangelist Billy Graham left a permanent mark on the life of Scotland in his visit last year." He further stated that the results of the crusade "are still very apparent."

Virginia McPheeters, daughter of Dr. Julian C. McPheeters, president of Asbury Theological Seminary, Wilmore, Kentucky, has joined the staff of the Methodist Church's Television, Radio and Film Commission. An experienced actress and motion picture producer, Miss McPheeters became interested in religious motion pictures and joined the staff of Cathedral Films as an actress and production aide. (She was Mary Magdalene in "I Beheld His Glory," and was featured in a number of Cathedral films.)

Jerome Hines, bass soloist of the New York Metropolitan Opera Company, worked two years on an original *Life of Christ* opera before yielding his own heart and life to the Saviour. Now both Hines and his wife regularly join Salvation Army workers, singing and witnessing in the Bowery area.

Ted W. Engstrom, executive director of Youth for Christ International, reports that the recently introduced Christian Book and Record Club sponsored by YFC has been "phenomenal," over 1400 youths having already enrolled. Profits from the Club are to be used in financing the world-wide program of YFCI.

John "Pete" Edgar, local druggist in Catasauqua, Pennsylvania, has an unbroken Sunday school attendance record of more than 60 years. He has been attending the Presbyterian Church in Catasauqua since he was five years old. To keep his record unbroken "Pete" had to get permission from his doctor last summer to leave a hospital bed to attend Sunday school. Permission was granted on condition that he return to the hospital immediately afterward.